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SCIENCE and RESEARCH

By Dr. FRANKLIN S. HARRIS, JR.

From the "Improvement Era"

SEVERAL features of the American navy uniform are copied from the uniform of the British Navy. The three stripes on the collar signify the three great sea battles won by Admiral Nelson at Trafalgar, the Nile, and Copenhagen. The neckerchief was first worn in the British Navy at the funeral of Admiral Nelson as mourning.

★

THE rainfall and climate can vary greatly in a few miles. Salt Lake City receives sixteen inches of moisture annually; the desert forty miles west receives only six inches, while at Silver Lake, twenty miles east of the city, the average is forty-three inches.

★

THE average person in the United States consumes almost a ton of food each year. The shrew, tiny animal only half mouse-size, eats its weight in food every day.

★

ACCORDING to calculations of Dr. Alfred Cahen, only eight per cent. of American couples possessing children end in the divorce court, while 71 per cent. of the childless marriages end in divorce. Each additional child cuts in half the chances of divorce.

THE brain pauses at certain times for a minute before a complex mental decision. Dr. [illegible] Harvard has found. After the test question is asked the brain slows down. It is supposed that the slowing of reading is due to relative concentration of blood in certain parts of the body.

★

PROBABLY the oldest piece of paper is a fragment written between 150 and 200 A.D. found in Chinese Turkestan just north of Tibet by Sven Hedin. It is about seven hundred years older than any handwriting on paper found in Europe.

★

A WAGON road four feet deep in solid rock has been ground by the wheels passing over the Oregon Trail along the North Platte River near Guernsey, Wyoming.

★

SPANISH or Portuguese is the mother tongue of over two million persons in the United States, of which the 1940 census shows one-fifth to have Portuguese as the mother tongue.

★

AS many as 27,000 molecules of water can be held in a rigid grid on only one molecule of gelatin.

The

"MILLENNIAL STAR"

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READ THE "MILLENNIAL STAR" THOUGHTFULLY, PRAYERFULLY AND REGULARLY

Millennial Star

MONTHLY MAGAZINE ON MORMONISM

105th YEAR | JANUARY, 1944 | VOL. 106. NO. 1

HOME

WARD TEACHERS' MESSAGE

From "Improvement Era"

HOME is not a place enclosed by four walls. Such enclosure might well be a factory, an office, a barn, or other utility building. Home transcends the physical, goes far beyond the satisfaction of temporal needs. Beautiful furniture, comfortable beds, carpeted floors—these are not home, just accessories.

Home is a condition, an atmosphere, an influence, a refuge. Home enshrines faith, love, purity, understanding. Its spirit strengthens, girds, and urges defence against invasion or encroachment. Home breathes the breath of chastity, honesty and loyalty into the ever-awakening souls of those who dwell therein. It is the laboratory of the soul of man.

> Are you not surprised to find how independent of money peace of conscience is, and how much happiness can be condensed in the humblest home? A cottage will not hold the bulky furniture and sumptuous accommodations of a mansion; but if God be there, a cottage will hold as much happiness as might stock a palace.
>
> —Dr. JAMES HAMILTON.

A father's obligation to the home has just begun when he provides the four walls, the furniture, the food, the clothes, the family car, and other temporal necessities. He is the head of the home. God alone enthroned him. He is the captain, the engineer, the pilot. But this position of honour is not without responsibilities and obligations. "He holds the salvation of his family in his hands." He may take them with him into exaltation in the kingdom of heaven, or he may, though wholly unintentionally, lead them to failure and destruction. Either of these he may accomplish through that which he teaches and the life which he lives.

Then there's mother. What is her obligation to the home? Surely, motherhood is not cooking food, washing dishes, making beds, or sweeping floors. Into her soul, God has poured the essence of virtue, love, integrity, and every other wholesome attribute. In addition to these endowments, he has blessed her with a very special ability to exemplify them in her home and impart them to her family if she but will. So much of the success of a father and children depends upon the mother's use of the divine powers God hath bequeathed to her. These powers can best be exercised in the home, leaving the earning of the bread to the father.

Children, too, have an obligation to home. Obedience, kindness, consideration, and devotion to the Lord's work on the part of children seem to bring heaven itself right inside those four walls.

What joy, strength and power, come from a real Latter-day Saint home where father, mother and children make their respective contributions in honour before the Lord.

In the words of Elder Stephen L. Richards, of the Council of the Twelve, "Our heaven is little more than a projection of our homes into eternity."

THE STORY OF THE FLOOD

By JOSEPH FIELDING SMITH,
of the Council of the Twelve

A letter received from Brother D. R. Armstrong, of Weston-super-Mare, was submitted by the Editor to Elder Joseph Fielding Smith, for his consideration and reply. Published here, for the benefit of "Millennial Star" readers, is his answer. The article will clarify the recent statement of the author regarding the literalness of the Flood (see "Star" Vol. 105, No. 14, Page 314), which many readers queried.

IN consideration of the questions raised by Brother D. R. Armstrong in his letter which you forwarded to me, I give the following answer:—

Most of our difficulties and doubts come from misunderstandings, and there is nothing, perhaps, which has been more misunderstood and ridiculed by the wise in their own learning, than the story of the flood. I am grateful that I was born with an understanding and believing heart and spirit. It is never hard for me to accept that which is written and affirmed by revelation. I am confident that the Lord is right even where I am unable to understand the answers. In this case of the flood the answer is plain and simple.

Our brother states: "There is not enough water existing in the earth and its atmosphere to flood the earth so that the mountains would all be covered."

Also, he says "In the event of water being introduced from external space, the mass of the earth would be so altered that its astronomical constants would be altered, e.g., time taken to revolve in its orbit, distance from the sun, etc. Such an amount of water would not evaporate in the specified time of 150 days without boiling violently, when no life could possibly exist."

My answer to all of this is that it is mere speculation. The Lord, who created the earth, certainly controls it. Why try to deny Him this power? Moreover, we are taught that portions of this earth have been taken from it, such as the city of Enoch, which included the land surface as well as the people. Yet the earth has maintained its steady course, and "abideth the law" which was given to it. Then, again, the surface of the earth was not the same at the time of the flood that it is today. We are living in the great day of the "restoration". In this dispensation we are informed the Lord will bring back all things to the condition in which they were before the curse came upon the earth. The earth is to be "renewed" or restored to its primitive beauty and condition, and when that day comes the high mountains which are seen today will be "debased" and the valleys "exalted". This is not merely a figure of speech, but a literal condition which will prevail. I commend to you the reading of the words of Elder Parley P. Pratt in the "Voice of Warning," and of President John Taylor in his "Government of God," in explanation of this point.

Here are a few references from the Scriptures:

"Every mountain shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain." Isa. 40:4.

"For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenants of my peace be removed, saith the Lord that hath mercy on thee." Isa. 54:10.

"O that thou wouldest rend the heavens that thou wouldest come down that the mountains might flow down at thy presence." Isa. 64:1.

"So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground." Ezek. 38:20.

"And the heavens departed as a scroll when it is rolled together; and every mountain and island were moved out of their places." Rev. 6:14.

I know it is customary to spiritualise these passages and to place upon them a figurative interpretation, but in our modern scriptures, as well as in the Bible, the literal meaning is clearly stated. I will give you a few references from the Doctrine and Covenants.

" Wherefore, be not deceived, but continue in steadfastness, looking forth for the heavens to be shaken, and the earth to tremble and to reel to and fro as a drunken man, and for the valleys to be exalted, and for the mountains to be made low, and for the rough places to become smooth—and all this when the angel shall sound his trumpet." D. & C. 49:23.

" And he shall utter his voice out of Zion, and he shall speak from Jerusalem, and his voice shall be a voice as the voice of many waters, and as the voice of a great thunder, which shall break down the mountains, and the valleys shall not be found.

" He shall command the great deep, and it shall be driven back into the north countries, and the islands shall become one land.

" And the land of Jerusalem and the land of Zion shall be turned back into their own place, and the earth shall be like as it was in the days before it was divided." D. & C. 133:21-24.

These scriptural references teach us definitely that the day will come when the mountains will be debased and naturally the valleys will be exalted. This is part of the great restoration. The sea is to be driven back into the north, so it must have been there once before. The land surface of the earth will again be united and the islands brought back to the main land as it was in the beginning. Now why bring back the condition which was in the beginning? Because in the beginning the Lord pronounced the earth " good ", then after the fall a curse was placed upon it and many changes came. In this time of restoration all things are to be brought back to their primitive condition. See the tenth Article of Faith.

From the knowledge which has come to us through revelation, we learn that the mountains in the days of the flood were not the great and mighty peaks that we see today. This makes a wonderful difference in the distribution of water over the face of the earth. We do not know what the earth did by way of change during the flood. Evidently there were great changes coming from the surface being covered by water so suddenly. The argument that there is not enough water in the earth and its atmosphere to cover the earth with a coating under certain conditions, I also say is pure speculation. Two-thirds of the surface of the earth is water. This water is as deep, or deeper, than the mountains even today are high. When the fountains of the great deep were broken up and the floods from above came down it seems that a mighty wave could easily sweep over the face of the earth without uncovering the ocean beds, and thus force a flood of water sufficiently high to bury the land surface long enough to meet the requirements of such an occasion. But if someone wishes to contend that this could not furnish enough water, then we also have the word of the Lord which might indicate that water was brought from elsewhere and then returned again, the scientific theories of men to the contrary notwithstanding. The Lord holds the earth in the " hollow of his hand ". Surely He has power to control it. to balance it and keep it in its orbit, or do just what He pleases with it. How foolish and impotent are the thoughts of men!

Again, our brother contends that the dove could not have found an olive leaf when Noah sent it forth, because the entire earth had been covered with water for five or more months. I have seen trees covered with flood waters for that length of time that again bore leaves when the unfavourable condition was removed. Then, it was not necessary for the entire face of the earth to be covered, but for a very short time, and then the waters could recede to their proper levels. There is nothing in the scriptural account which contradicts this. It is possible, and we may presume to state it as a fact, that all the water did not remain on the face of the earth for the 150 days; but so far as Noah was concerned the land had become dry in that length of time, at least the record says the waters were " abated ".

Another point that should be considered, if we are willing to accept the revelations given to the Prophet Joseph Smith, is that Noah built his ark somewhere in what we are pleased to call the western hemisphere, so far as we can discover.

The ark rested on Mount Ararat a long distance from the place of starting, although at that time the earth had not been divided. So the flood could not have been a local flood as some wish us to believe.

Now a word as to the reason for the flood. It was the baptism of the earth, and that had to be by immersion. If the water did not cover the entire earth, then it was not baptised, for the baptism of the Lord is not pouring or sprinkling. These forms are strictly man-made and not part of the gospel ordinances.

I will give a few quotations from the teachings of the leading brethren of the Church:

"It (the earth) has already been baptised. You who have read the Bible must know that that is Bible doctrine. What does it matter if it is not in the same words that I have used, it is not the less true that it was baptised for the remission of sins. The Lord said: 'I will deluge (or immerse) the earth in water for the remission of the sins of the people'; or if you will allow me to express myself in a familiar style, to kill all the vermin that were nitting, and breeding, and polluting its body; it was cleansed of its filthiness; and soaked in the water, as long as some of our people ought to soak. The Lord baptised the earth for the remission of sins, and it has been once cleansed from the filthiness that has gone out of it, which was in the inhabitants who dwelt upon its face."

President Brigham Young. J. of D. 1:274.

"Brethren and Sisters, I wish you to continue in your ways of well-doing; I desire that your minds may be opened more and more to see and understand things as they are. This earth, in its present condition and situation, is not a fit habitation for the sanctified; but it abides the law of its creation, has been baptised by water, will be baptised by fire and the Holy Ghost, and by-and-by will be prepared for the faithful to dwell upon."—President Brigham Young. J. of D. 8:83.

"The earth, the Lord says, abides its creation; it has been baptised with water, and will, in the future, be baptised with fire and the Holy Ghost, to be prepared to go into the celestial presence of God, with all things that dwell upon it which have, like the earth, abided the law of their creation." — President Brigham Young. J. of D. 10:252.

"Another great change happened nearly two thousand years after the earth was made. It was baptised by water. A great flow of water came, the great deep was broken up, the windows of heaven were opened from on high, and the waters prevailed upon the face of the earth, sweeping away all wickedness and transgression—a similitude of baptism for the remission of sins. God requires the children of men to be baptised. What for? For the remission of sins. So he required our globe to be baptised by a flow of water, and all of its sins were washed away, not one sin remaining."—Orson Pratt. J. of D. 21:323.

"The heavens and the earth were thus polluted, that is, the material heavens, and everything connected with our globe all fell when man fell, and became subject to death when man became subject to it. Both man and the earth are redeemed from the original sin without ordinances; but soon we find new sins committed by the fallen sons of Adam, and the earth became corrupted before the Lord by their transgressions. It needs redeeming ordinances for these second transgressions. The Lord ordained baptism or immersion of the earth in water as a justifying ordinance."—Orson Pratt. J. of D. 1:291.

"The earth as a part of the creation of God, has and will fulfil the measure of its creation. It has been baptised by water, it will be baptised by fire; it will be purified and become celestial, and be a fit place for celestial bodies to inhabit."—President John Taylor. T. & S. 5:408.

"Thus the inhabitants of the earth with the few exceptions that are beyond the power of redemption will eventually be saved. And the globe on which they passed their probation, having kept the law of its being, will come into remembrance before its Maker. It will die like its products. But it will be quickened again and resurrected in the celestial glory. It has been born of the water: it will also be born of the Spirit. Purified by fire from all the corruptions that once defiled it, developed into its perfections as one of the family of worlds fitted for the Creator's presence, all its latent light

(Continued on page 608)

"AND YE WOULD NOT"

(MATT. 23:37-39)

By President GEORGE ALBERT SMITH
of the Council of the Twelve

Address delivered at the 114th semi-annual General Conference, October, 1943, in Salt Lake City

I TRUST that I may be favoured of the Lord in what I shall say, to the end that you may be edified and that the time that I occupy may be profitably spent.

It seems strange that after hundreds of years of access to the holy scriptures comparatively few people are familiar with the fact that what is occurring now is in fulfilment of predictions of men who, like you, have held the priesthood. Today this world is facing destruction because after not only hundreds, but thousands of years, the sons and daughters of the living God have failed to conform their lives to his kind advice.

God's Servants Told

One of the prophets told us that the Lord God would do nothing but he would reveal his secrets to his servants the prophets. The world would not be taken by surprise if they paid attention to the leadership that the Lord provided. So we look down over the vista of time, to the days of Noah, when the Lord warned the people of what would occur, and they apparently paid no attention, for only eight souls were saved from destruction.

The Lord warned Tyre and Nineveh and Jerusalem and Babylon, and other cities, that unless they repented and turned to him they would be destroyed. Nineveh was the only one that turned immediately to the Lord when the prophet Jonah warned them of impending danger, and the Lord permitted the destruction to pass by.

The Lord told Abraham that his seed should go into a strange land, that after four hundred years they would return with great possessions. He didn't tell him how it was going to be brought about, but after a period of four hundred years, six hundred thousand people, approximately, came out of Egypt and wended their way through the wilderness into the Promised Land. It wasn't a matter of guessing. It was a matter of knowledge on the part of God and he gave the information to Abraham.

Think how anxious the Lord was to save the cities of the plains, Sodom and Gomorroah. Abraham pleaded repeatedly with the Lord, asking that they be spared for the sake of the righteous. He kept reducing the number until he came down from fifty to ten righteous people. The Lord said that if in these cities ten righteous could be found, the cities would be saved. But not ten righteous persons could be found, and the cities were destroyed.

In the days of Isaiah the Lord revealed to him that the greatest of all the nations in the earth should be humbled. He gave the name of a man, Cyrus, referred to as His annointed, who would overthrow Babylon and rebuild Jerusalem. The prophet had said that Jerusalem would be in bondage seventy years. It was just seventy years when Cyrus gathered together the Jews who had been taken captive to Babylon, and went back to rebuild Jerusalem.

It wasn't very long after that until the Jews who would not repent were punished because they would not listen to the Lord. And then again, after the coming of our Lord and Master, Jesus Christ, they would not receive his gospel and they would not repent. This time Jerusalem was not only overthrown, but was destroyed and her temple was razed until not one stone was left upon another.

Another Kingdom

The Lord told of the establishment of the various kingdoms that should succeed Babylon, by giving the king, Nebuchadnezzar, a dream, and then by using Daniel as interpreter. It took hundreds of years to fulfill the predictions. One of the remarkable parts of the interpretation was that in the days of the kingdoms that should grow out of the Roman Empire, the God of heaven should set up a kingdom. A little stone was to be cut out of the mountain without hands, and the God of heaven would set up a kingdom.

Daniel was a prophet of God, and he was a prophet because he kept the commandments of God. Daniel observed the teachings of God with his companions, with reference to the kind of food and drink they should have, and refused to accept the food that was served upon the king's table He kept the Word of Wisdom, and the result was that he, with his three associates, received the inspiration of the Almighty and their own lives were not only preserved, but they were also permitted to tell what should occur.

Now, in the days of the kings that grew out of the Roman Empire, the kingdoms were partly strong and partly broken, and the God of heaven did set up a kingdom, for in the year 1830 He established His church here upon the earth. That didn't come by accident—it didn't come by surprise. It had all been predicted. I am trying to call your attention to the fact that when the Lord speaks, what he promises has always been fulfilled.

What of Today?

Well, now, has he promised us anything today? Read your scriptures. Not only the Old and the New Testaments, but turn to your Book of Mormon. See how the Lord has fulfilled His promises—how the Nephites, because they refused to accept the teachings of God—refused to sustain those who presided over them by authority—were wiped from the face of the earth. They were told, across the mighty ocean, of the coming of the Saviour, what would occur when he came, and what would happen when he was crucified. The Lord kept these things in the minds of his prophets.

You may follow the record, and you will discover that such things have never happened to a people who were keeping the commandments of God. The destruction has come to those who were failing to pay attention to what the Lord desired. This American nation was raised up in order that men might worship God according to the dictates of their conscience. God raised up the very men who prepared the constitution to declare to us our privileges and our liberties. It was not an accident. Those things were recorded beforehand. In the Book of Mormon he announced the coming of Columbus, and of the Pilgrim Fathers from the old world, who came here to worship God.

In the case of the Latter-day Saints, the Prophet of God told them that they would be driven from their homes—and that they would come to the tops of the Rocky Mountains where they would become a mighty people. What did they know about the Rocky Mountains? What was there in the Rocky Mountains that they should come to? Not anything but what God had prepared. That prophecy was fulfilled, and you are my witnesses that it was fulfilled in that the Latter-day Saints today are a mighty people in the midst of these great mountain valleys.

Predictions Fulfilled

Another prediction of our times that was fulfilled, was when the Lord revealed to the Prophet Joseph Smith that there would be a civil war in this country and told him exactly where it would begin, at the rebellion of South Carolina. How did the Prophet Joseph Smith know, nearly thirty years before it occurred, that it would start in South Carolina? He knew because the Lord knew and told him so. So from the beginning, the people have been warned, and most of them have been recreant to the warning, the result being that great destruction has come upon the children of men.

Now, in our day we are warned, in a revelation to the Prophet Joseph Smith, that unless we are more righteous than those who are receiving destruction at the present time in many parts of the world, we too must lose our birthright and be destroyed here in the flesh. We will not be justified by saying we are living as well as other people. We have a special destiny to live here upon this earth when it becomes the celestial kingdom, where God our Heavenly Father and His Son Jesus Christ will be our King and our Lawgiver. We know these things, and the world does not know them. So it is not sufficient that we are doing as well as most of the people in the nation. Unless we are keeping the commandments of God and living worthy of the blessings of our Heavenly Father, we will not receive those blessings.

Now that isn't said with any feeling of unkindness and harshness. From the depths of my soul I wish that we ourselves could see our own danger. There are

many people who are not members of the church who are seeking to keep the commandments of God as they understand them. All these will receive blessings in proportion to their faithfulness. But in preparation for the celestial kingdom, to obtain an inheritance here, the Lord himself has given the rules and regulations. Yet there are some among us who have the idea that they will decide for themselves, contrary to the Lord's advice, what they will do and yet expect to receive an inheritance in the celestial kingdom, but they are doomed to disappointment. The Master said:

> Not everyone that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father which is in heaven. (Matt. 7:21.)

Here among us, in the organised stakes of Zion, there are those who have been confirmed members of the church, many have received divine authority, and today what would they do if the Saviour were to come? What would we do? Are we prepared for the coming of our Lord? I hope we are preparing, because we need to be prepared.

A Prophet to Lead Us

We are fortunate today to have the servant and mouthpiece of the Lord sitting in our midst. There are thousands of people who would walk any distance in order to see the face and touch the hand of the Prophet of the Lord, and yet there are many of our own people who disregard his guidance and his counsel. From this very stand he pleaded with us not to repeal the Eighteenth Amendment to the constitution of the United States (Prohibition). He spoke as the president of the church and the representative of our Heavenly Father. And yet in a state where we could have retained what we had, there were Latter-day Saints, so-called, who paid no attention to what the Lord said through his prophet, and what is the result? Such delinquency as we have never known is in our own community today, the sons and daughters and grandchildren, and in many cases the fathers and mothers, who defied the advice of our Heavenly Father and said "We will do as we please", are paying the penalty and will continue to do so until they turn away from their foolishness and desire with all their hearts to do what our Heavenly Father desires.

And so today, as one of the humblest among you, I feel with all my heart to invoke upon you the blessing of our Heavenly Father. You who are leaders in the organised wards and stakes of Zion, and some in the mission fields, I pray that you may have the wisdom to see the truth and to understand it and to live as the Lord intends that we should live. I say to you, destruction is not far away, and only on the condition that we will observe the laws of God and keep his commandments have we the promise that he will preserve us. It is in our power to repent as it was in the power of the people of the city of Nineveh. When they were about to be destroyed they repented and were preserved. Unless the people of this land that we live in, repent of their infidelity and wickedness and turn to the Lord, his judgments will overtake them. Are we going to disappoint our Heavenly Father? Are we going to let our own homes go to pieces and our families forsake the truth while we trifle with our opportunity? Are we going to live like the world because it is popular?

I pray that our Heavenly Father will help us to cleave to the truth that ensures exaltation and happiness, in the name of Jesus Christ, our Lord. Amen.

DO YOU KNOW?

(A Monthly Questionnaire on Gospel Subjects)

1. WHAT IS SACRAMENT?
2. WHEN WAS THE SACRAMENT ESTABLISHED?
3. WHAT IS THE PURPOSE OF THE SACRAMENT AND WHY ARE WE COMMANDED TO PARTAKE OF IT OFTEN?
4. (a) WHO BLESSES THE EMBLEMS OF BREAD AND WATER, AND (b) ARE WE SANCTIFIED AND CONSECRATED BY THE SACRAMENT?
5. WHAT IS MEANT TO BEAR "FALSE WITNESS" RELATIVE TO SACRAMENT?

Compare your effort with answers on page 613.

A New Apostle
Spencer W. Kimball

RESPONSE TO A CALL

By SPENCER W. KIMBALL
Recently ordained to the Council of the Twelve

An Address delivered at 114th Semi-annual General Conference, October, 1943, in Salt Lake City

* * *

MY beloved brethren, this is the great day of my life. I have seen hands raised many times in my life, but never have they meant quite so much as they meant today when you raised your hands to sustain and support me.

I feel extremely humble in this calling that has come to me. Many people have asked me if I was surprised when it came. That, of course, is a very weak word for this experience. I was completely bewildered and shocked. I did have a premonition that this call was coming, but very brief, however. On July 8, when President Clark called me I was electrified with a strong presentiment that something of this kind was going to happen. As I came home at noon my boy was answering the telephone, and he said, "Daddy, Salt Lake City is calling," and the thought came over me quickly, "You're going to be called to an important position." Then I hurriedly swept it from my mind, because it seemed so unworthy and so presumptuous.

"Spencer, this is Brother Clark speaking. The brethren have just called you to fill one of the vacancies in the quorum of the twelve apostles."

Like a bolt of lightning it came. I did a great deal of thinking in the brief moments that I was on the wire. There were quite a number of things said about disposing of my business, moving to headquarters, and other things to be expected of me. I couldn't repeat them all, my mind seemed to be travelling many paths all at once—I was dazed, almost numb with the shock; a picture of my life spread out before me. It seemed that I could see all of the people before me whom I had injured, or who had fancied that I had injured them, or to whom I had given offence, and all the small petty things of my life. I sensed immediately my inability and limitations, and I cried back, "Not me, Brother Clark! You can't mean that!" I was virtually speechless. My heart pounded fiercely.

I recall two or three years ago, when Brother Lee was giving his maiden address as an apostle of the Lord Jesus Christ from this stand, he told us of his experience through the night after he had been notified of his call. I think I now know something about the experience he had. I have been going through it for twelve weeks. I believe the brethren were very kind to me in announcing my appointment when they did so that I might make the necessary adjustments in my business affairs, but perhaps they were more inspired to give me the time that I needed of a long period of purification, for in those long days and weeks I did a great deal of thinking and praying, and fasting and praying.

I remember reading that Jacob wrestled all night, "until the breaking of the day," for a blessing; and I want to tell you that for eighty-five nights I have gone through that experience, wrestling for a blessing. Eighty-five times, the breaking of the day has found me on my knees praying to the Lord to help me and strengthen me and make me equal to this great responsibility that has come to me. I have not sought positions nor have I been ambitious. Promotions have continued to come faster than I felt I was prepared for them.

I remember when I was called to be a counsellor in the stake presidency. I was in my twenties. President Grant came down to help to bury my father, who was the former stake president, and reorganise

the stake. I was the stake clerk. I recall that some of my relatives came to President Grant, unknown to me, after I had been chosen, and said, "President Grant, it's a mistake to call a young man like that to a position of responsibility and make an old man of him and tie him down." Finally, after some discussion, President Grant said very calmly, but firmly, "Well, Spencer has been called to this work, and he can do as he pleases about it," and, of course, when the call came, I accepted it gladly, and I have received great blessings therefrom.

A few days ago one of my well-to-do clients came to me and said, "Spencer, you're going away from us?"

"Yes," I said.

"Well, this is going to ruin you financially," he continued. "You are just getting started well; your business is prospering. You are making a lot of money just now and the future looks bright yet. I don't know how you can do this. You don't have to accept the call, do you?"

And I said, "Brother, we do not have to accept any call, but if you understand the Mormon way of life, those of us who have been reared in the church and understand the discipline of the church, we always do accept such calls." And I further said to him: "Do you remember what Luke said, '. . . for a man's life consisteth not in the abundance of the things which he possesseth' (Luke 12:15), and all the bonds, lands, houses, and livestock are just things that mean so little in a person's abundant life."

There are a few things that came to my attention recently which strengthen me and in which you might be interested—particularly with reference to two patriarchal blessings and one prediction or prophecy made by my father. This was made known to me only a week ago. In preface to the first of his statements I will read a line or two from his patriarchal blessing given to him by Patriarch John Smith back in 1891. He said to my father: "Andrew Kimball . . . thou shalt have the spirit of discernment to foretell future events and thy name shall be handed down with thy posterity in honourable remembrance from generation to generation." And then Brother Hatch, another patriarch, said: ". . . for thou art a prophet and came upon earth in this dispensation to be a great leader."

Just the other day one of my brethren came into the office to talk to me intimately and confidentially. After closing the door, he said, "Spencer, your father was a prophet. He made a prediction that has literally come to pass, and I want to tell you about it." He continued, "Your father talked with me at the corral, one evening. I had brought a load of pumpkins for his pigs. You were just a little boy, and you were sitting there, milking the cows, and singing to them as you milked. Your father turned to me and said:

"'Brother, that boy, Spencer, is an exceptional boy. He always tries to mind me, whatever I ask him to do. I have dedicated him to be one of the mouthpieces of the Lord—the Lord willing. You will see him some day as a great leader. I have dedicated him to the service of God, and he will become a mighty man in the church.'"

I say this, not in the sense of boasting, but in humility and appreciation. It came to me as a great surprise when first I heard of it the other day. I knew my father was prophetic, and some day I hope to be able to tell you some of his many prophecies which have been literally fulfilled.

And then when I was clearing out the files, getting ready to move up to Salt Lake, I came across my mother's patriarchal blessing, given to her by Brother James M. Works when she was a young woman of twenty-four years. She had only one child—and when you remember that this one child passed away and none of her other ten children were born at this time, this prophecy will seem all the more remarkable to you. The patriarch said, among other things:

"Sister Olive Woolley . . . thou shalt be numbered among the mothers in Israel and shall raise up a numerous posterity to the joy of thy husband. They shall grow up to become mighty men and women in the church and kingdom of God. Thy sons shall be stars of the first magnitude in thy crown, and shall be healthy, strong, and vigorous in helping to direct the purposes of God in this last dispensation."

I have read this many times in my life, but I had never noticed before: "Thy sons shall be stars of the first magnitude."

And again, it humbles me exceedingly. I feel that the Lord in calling me to this work has fulfilled the promise of his servant.

When my feeling of incompetence wholly overwhelmed me, I remembered the words of Nephi when he said: ". . . I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commanded them." (I Nephi 3:7.) I want to tell you that I lean heavily on these promises, that the Lord will strengthen and give me growth and fit and qualify me for this great work.

I appreciate deeply the unparalleled honour that has come to me. I shall do my utmost to show my appreciation to my Lord and my brethren by being a faithful servant. I am grateful for the opportunity of working with these honoured and great men of the authorities towards whom I have always had almost a worshipful devotion. I glory in the opportunity to serve the people of this church, to share their disappointments and sorrows, and their joys and achievements.

I know that this is the church and kingdom of God. It has been a part of me. Whenever it has prospered I have gloried in it. When it was criticised, it has hurt me, for it seemed a part of my very being. Every fibre of my body bears witness that this is the gospel of Jesus Christ in its fulness. I testify to you that this is the work of God, that Jesus is the Christ, our Redeemer, our Master, our Lord, and I bear testimony to you in all sincerity and in deepest humility, in the name of Jesus Christ. Amen.

A New Apostle
Ezra T. Benson

"THE LEAST AMONG YOU"

By EZRA T. BENSON
Recently ordained to the Council of the Twelve

An Address delivered at the 114th Semi-Annual General Conference, October, 1943, in Salt Lake City

* ★ *

MY beloved brethren of the priesthood, my heart is filled to overflowing with gratitude as I look into your faces this day—a day which I shall never forget.

I am grateful beyond my power of expression for the blessings which have come to me and particularly for this great honour that has come to one of the weakest of your number. I love this work. All my life I have had a testimony of it and a love for the leaders of the church and for the priesthood of God. I know that it is true and no sacrifice is too great for this wonderful work in which we are engaged.

My brethren, I must confess I had no premonition of this call, even of the shortest duration. When passing through Salt Lake and stopping over here, just between trains, en route to Colorado, on July 26, President McKay indicated that the president of the church wanted to see me a few moments. Even then such a thought of being called to this high and holy calling never entered my mind. It was only a few minutes later that President Grant took my right hand in both of his and looked into the depths of my very soul and said: "Brother Benson, with all my heart I congratulate you and pray God's blessings to attend you; you have been chosen as the youngest apostle of the church."

The whole world seemed to sink. I could hardly believe it was true, that such a thing could happen, and it has been difficult since for me to realise that it is a reality.

Brethren, I appreciate more than words can tell my membership in this church, the priesthood which I bear, and the blessings which have come to me through that priesthood. I thank the Lord for my heritage, for my parents, my grandparents, and my great-grandparents who have seen fit to give their all to help in the establishment of this the kingdom of God upon the earth.

I am grateful to you, my brethren, for the messages of love and confidence which have come from all parts of the church, and I am grateful for the hundreds of messages that have come from the friends of the church outside our membership. They are a testimony to me of the love which the people of the world have for the leaders of this church.

It has been my glorious privilege to be blessed with wonderful opportunities in my life. But my happiest days have been those spent with the priesthood and the membership of this church.

The Lord has provided wonderful opportunities for me to associate with people not of our faith. I have sat in the councils of the great and the mighty in the nation's capitol. I have watched them struggle with the problems which face us as a nation. I have the confidence and the love of many men in high places.

I know something of the honours which men can bestow, but I know that there is nothing that can compare with the honours which come to us as servants of the Lord through the priesthood of God.

May I be pardoned if I refer to a recent trip during which time I passed through this city and during which time this great call was announced. I had been holding a series of meetings with co-operative and agricultural leaders throughout the south-west, in California, and in the intermountain states. While in California, I spent Saturday afternoon and Saturday night at the home of the president of the organisation with which I am associated, the National Council of Farmer Co-operatives. This man is a national figure. He was a member of the Federal Farm Board during President Hoover's administration. He is a friend of our people. When my fifteen-year-old son and I bade him and his wife good-bye on Sunday morning, with one of his men who was driving us to Bakersfield, he called me to one side and said: "We know you've had opportunities to go elsewhere, but we want you to stay with the co-operative movement. All you need to do is name your figure. Don't become disinterested. We want you to continue." I said, Mr. Teague, I have no desire to leave the fine group of men with whom I have been associated during the past four years. I love the co-operative movement—I believe in it. It squares with my philosophy of life, my religious philosophy."

Then only a few days later this call came. I called this man on the telephone from Grand Junction, Colorado, and said, "Mr. Teague, the church has called me to a more important work," and then I indicated what the call was, and this good man said, "With all my heart, I congratulate you." From that day until this, there have been nothing but words of praise and congratulations to me personally, but particularly for the church and its fine ideals and standards and the type of manhood which it turns out into the world.

I carried in my pocket as I went through Salt Lake a note to call my attention to a matter which I proposed to discuss with some of the brethren. I had had an opportunity for almost a year to go elsewhere at a figure that shocked me, running into tens of thousands of dollars, an offer to go into the active management of a great co-operative corporation. It would mean leaving the Washington Stake, and I had hoped to have an opportunity to confer with the leaders of the church. But now there was no need of conferring, for in the meantime this call came, a call greater than any call that can come from men—that can be offered by the men of the world.

My brethren, I am grateful for it. I know my own limitations, my own weaknesses, and I tremble as I contemplate the great responsibilities and obligations which this call entails. But I am grateful to know that I will be associated with the best group of men in all the world. More than anything else, besides my

(Continued overleaf)

The WORD of WISDOM

A health code revealed by God for the temporal salvation of all saints in the last days, adapted to the capacity of the weak and the weakest.

Read Section 89 in the Doctrine and Covenants.

These are the last days. The Word of Wisdom is your safeguard against the present and future epidemics, diseases and illness.

HEALTH IS WEALTH — physical, mental, moral, spiritual and material.

Millions of hours are lost weekly through illness.

Keep the Word of Wisdom and enjoy its benefits now and in the years to come.

THE USE OF TEA, COFFEE, TOBACCO AND ALCOHOL IS AGAINST THE WORD OF WISDOM. A. K. A.

North Africa

At the North Africa Conference, states the London "Star", special food was prepared for the Chinese delegates, but they left untouched the bottles of whisky provided for them.

London, England

It is stated that the Canadian Army Authorities have issued an Order that no Sussex publicans must sell spirits to Canadian soldiers.

Labelling and advertising food regulations to prevent "palpable scientific untruths" also apply to intoxicating drinks, states Mr. Mabane (Food Ministry), in the British Parliament, on December 1, 1943.

Washington, U.S.A.

November 2, Election Day, was also "Prohibition Day" throughout the United States, no alcoholic drinks being obtainable during the hours of polling.

Australia

Mr. H. R. Knickerbocker, the famous war correspondent, says that Australian and Allied fliers "drink chiefly what they call lemon or orange squash, a form of lemonade or orangeade made without alcohol. That is to say, the pilots drink this when they go on a "morning mission". "It is because," one pilot explained, "these planes of ours now fly at such speeds, 200 to 400 miles per hour, that the least bit of uncertainty due to alcohol might cause disaster."

—"International Record".

THE LEAST AMONG YOU

(Continued from previous page)

desire to maintain my testimony, I desire the love and confidence of the priesthood of this church, and I pray the Lord to give me strength that I may merit that love and confidence.

I leave with you my testimony. I know that God lives. This is his work. He has again spoken from the heavens with a message for the entire world; not for a handful of Latter-day Saints only, but for all our brothers and sisters, both in and out of the church. May God give us strength to carry that message to the world, to live the gospel, to maintain the standards of the church, that we may be entitled to the promised blessings, I humbly pray, in the name of Jesus Christ. Amen.

GOD AND MAN

By G. H. FUDGE

By grace of God, a sky that's blue,
A range of hills, a bird or two.
By will of man, a cannon's roar,
A ghastly sight, a glimpse of war.

By grace of God, a silvery sea,
A scene of deep tranquility.
By will of man, a sudden boom,
And humans find a watery tomb.

By grace of God a child is born,
And on his face a smile is worn.
By will of man, a soldier now,
The sweat of fear lies on his brow.

By grace of God he may be spared
From the will of man and dangers shared,
To return to those whose prayers and love
Have reached Almighty God above.

So hearken all whose sons do roam
Upon the land or on the foam.
Though will of man may rule today,
It will not always be that way.

DO WE BELIEVE?

Two interesting replies from readers who accepted the challenge thrown down in Mr. S. J. Mousir's article, "Do You Believe?", in the November issue of the "Star".

Certainly we believe!

By a Former Agnostic

IT may be helpful first to remind ourselves that an "atheist" is one who *denies* the existence of a God"; while an "agnostic" is "one who believes that human knowledge is limited to experience", and who, therefore, *doubts* the existence of God because he has never had tangible evidence of it.

October and November issues of the "Star" contained reprints of Radio Addresses by Dr. Joseph F. Merrill, in which he dealt very effectually with "atheistic" arguments. Logically, no person has the right to state: "There is no God!" until he has exhausted every conceivable method of testing out the validity of that statement. Who can truthfully say that he has done that? We should expect to find few, if any, "atheists" then; and experience justifies that assumption.

But there are numerous "agnostics" in the world; for the apparent contradictions in the so-called "Christian world" produce confusion in many thinking minds. While there is no logical excuse for "atheism", there is considerable justification for "agnosticism" in the mind which has never known the One True Gospel, and we should exercise toward any "honest doubter" that charity which we often find in him.

After that introduction we venture upon the great question: "Do We (L.D.S.) Believe?"

Most certainly we believe! How can thoughtful men do otherwise, when the existence of a Maker is proclaimed as the worlds move in their orderly courses; as season follows season; and bird, beast, flower, fruit, rain, river and sea show forth His handiwork?

We who have been privileged to obtain a glimpse of the Divine Plan of Life: The Restored Gospel, with its potency for uplifting mankind, how could we do other than declare: "We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost"? This is a fundamental in our "faith".

Without active faith, life would become but a dull, negative existence; for thus man would hesitate to attempt anything involving risk of failure or of injury to himself.

For example we may consider two attitudes of mind towards early attempts at motoring. One was summed up thus: "Ah, they'll never make one (car) to climb that hill." (Its steep gradients afterwards led to its use for "tests".)

Contrasting with that pessimism was the calm confidence of such pioneer motorists as the Hon. C. S. Rolls and S. F. Edge, as the writer saw them in 1902 starting their cars towards that same hill in a contest. The "doubters" accomplished just—Nothing!—but Rolls-Royce and Napier engines today bear unquestionable testimony to the value of positive faith, as compared with negative doubt.

Now, the art of living is infinitely more complex, elusive, and difficult to achieve than any other, and there is certainty of some failure; but success brings proportionate joys.

Because of our belief in a God Who is relatively perfect, towards Whose pattern we may gradually approach, we are greatly helped in acquiring the "art of living". Millions of L.D.S. and other Christians bear testimony to this. We acknowledge freely that we often fail; but is that a reason for ceasing to strive —however feebly—after the perfect life?

Does an infant give up trying to walk because he has fallen? Does he ever walk perfectly? Shall every imperfect artist relinquish his efforts, and every musician who makes mistakes give up the quest for perfect music?

Another series of questions may now be asked: Is not the walker benefited, even though he stumbles and falls occasionally —the artist improved often by his own mistakes—and the musician brought nearer perfection in spite of errors? Then

may not even "nominal Christians" (and "nominal L.D.S.) be benefited by high ideals?

Yes, friend, we do believe, but we freely acknowledge that our feeble efforts as followers are unworthy of the Great Pattern. Still, we feel that we are all the better for the striving. Inconsistency, we know, is common to all classes of people. The writer once heard a lecturer upon the futility of belief in a God Who could affect human destiny: economic laws alone, he said, brought about certain conditions in the social world. Yet that lecturer was a miners' leader—paid to negotiate for better working conditions for the men! Now he is an M.P. Did he really believe his own doctrine? Certainly he does not practise it.

So, while we all regret that human "practice" always lags behind human "theory", let us "take courage and go forward", trusting that God will speed the right.

NORMAN DUNN.

Mr. Mousir is right, but -

By a Recent Convert

MR. MOUSIR is right in his affirmation that there exists today among the leaders of the Christian Churches an atmosphere of optimism concerning the trend of religious feeling among the masses. And its justification lies in man's present tendency to seek for improvement. His sudden contact with men of other nations has shocked him into a new sense of values. He is lifting his eyes to new levels of education, employment and leisure, economic and social security. And just so long as he is impelled towards good things, even though they are primarily of a temporal nature, there is reason for belief that he will come to the source of all good, Our Heavenly Father, God of Heaven and Earth.

The question is asked: "Do you think most people are really atheistic?" No, for there is overwhelming evidence to prove to the contrary. Do you remember Dunkirk? Do you remember how even the most matter-of-fact people spoke of it as a "miracle", probably with some little complacency that the Hand of the Almighty had been lifted in our defence, but nevertheless with a tendency which was certainly not atheistic. And later, when with the collapse of France, Britain stood alone, vulnerable and weak, and Germany turned aside and flung her weight against Russia, how many thousands of people saw in Britain's miraculous immunity from invasion, the hand of a higher Power?

Much of our friend's statement is justified. His remarks concerning the professing of belief which is nothing more than lip-service, are undeniably true. "Faith without works is dead." There would even seem to be some justification for the much-expressed idea that Christianity has failed, were it not for the fact that, until Christianity, as embodied in the Gospel of Jesus Christ in all its fullness, is lived and practised, Christianity may not be judged.

In the Church of Jesus Christ of Latter-day Saints, Christianity is proved to be an undoubted success, spiritually, mentally, socially, economically and educationally. No phase of man's existence is neglected. No point which will contribute to his progression, his happiness and his comfort is overlooked.

The Social Welfare Programme of the Church in practice proved a success when in June, 1937, 84,460 Latter-day Saints were taken off the unemployment lists of America.

Those who know Christianity in its fullness know with absolute surety that the nations of this world will ultimately come to know their God and Creator, and "will bow and confess". Then shall there be peace, security and contentment. The vision of this state to come is the reason for optimism or rather faith to press towards that goal.

"Ye shall know the truth, and the truth shall make you free. . . ." What an offer to a world enduring captivity!

E. RUSSELL.

The owlet Atheism
Sailing on obscene wings across the noon,
Drops his blue-fringed lids, and shuts them close,
And, hooting at the glorious sun in heaven,
Cries out, "Where is it?"

—Coleridge.

Number 10

LIFE BEYOND THE GRAVE

Number Ten in a series of Addresses entitled "Is Faith Reasonable?"

By Dr. JOSEPH F. MERRILL
of the Council of the Twelve

RADIO FRIENDS: "If a man die, shall he live again?" (Job 14:14.) This question has probably been uppermost in the minds of men during all the centuries of their earthly existence. In the Ingersoll lecture at Harvard University, 1929, Dr. MacKensie stated: "The belief in personal immortality is found to have been universal in human history, which would seem to imply that it arose spontaneously and inevitably from the very structure and operation of the human mind."

In our last lecture we quoted freely from an address on "Life After Death", by Prof. A. H. Compton, who, as a physicist, considered the scientific evidence bearing on the question. In that talk, as in all previous talks, we have approached religious topics in a scientific way, for the especial benefit of students who call for evidence. On these subjects students are generally inclined to give attentive ears to what outstanding scientists have to say. I have, therefore, summoned scientists and leading thinkers to my aid and propose doing so in subsequent talks.

And the Church that I represent, the Church of Jesus Christ of Latter-day Saints, permits me to do this. Born and raised in that Church, I have been taught to accept all truth—truths of science, philosophy—truths from every source. All my life I have been taught the doctrines that the "Glory of God is intelligence", "that a man cannot be saved in ignorance", that to please God we should strive to cultivate the virtues we attribute to Him, that progression, both here and hereafter, is the privilege and duty of man. Hence the Church believes in education for all. It stands for schools, colleges, universities, and for the development of all truth.

Though I feel at liberty, therefore, to present for consideration the views of teachers, scientists and philosophers, be it understood that this does not necessarily mean an endorsement of these views. Some are presented for the sake of discussion, for students expect frank consideration of even the negative side of our topics.

Science Cannot Answer

Now to return to whence we digressed. According to Prof. Compton, science has no certain answer to the question, "If a man die, shall he live again?" Though it be admitted that many scientists answer "No" to the question, many others, some of them the greatest, positively declare they believe so. The plain truth is that science cannot answer the question, for it lies beyond the reach of the tools and methods of science. One of the greatest physicians of his day, Dr. William Osler, delivering the Ingersoll lecture at Harvard University in 1904, on "Science and Immortality", concluded: "On the question of immortality, the only enduring enlightenment is through faith. . . . The man of science is in a sad quandary-today. He cannot but feel that the emotional side to which faith leans makes for all that is bright and joyous in life. Fed on the dry husks of facts, the human heart has a hidden want which science cannot supply, and hinders rather than promotes harmonious mental metabolism." Hence, atheistic denials of immortality are unscientific. Atheists do not know, cannot know—proof is beyond them. At best they can be only agnostics, doubters. We must admit that many facts seem to support the claim that death ends all. But a careful examination of all evidence leads many of our most scholarly witnesses to affirm that there is life beyond the grave.

(Continued on page 606)

WHY NOT MORMON SCHOOLS?

ON January 6, the "Daily Herald", using the above caption, printed a summary of the points raised at the Assistant Masters' Conference in London, where a most outspoken discussion took place on the subject of Church schools since the publication of the Board of Education White Paper.

Mr. H. A. Cook (Acton County School), stating that religious education is to be allowed for the Church of England and Roman Catholics, asked the question: "Is there any reason why it should not be given to Jews, Mormons and freethinkers?"

The Mormon Church, possessing the fulness of the Gospel, divinely entrusted to her, will be most happy to submit for the consideration of the Board of Education and a council of the Churches, if that could possibly be arranged, an outline of the fundamental principles of Christianity to form a religious syllabus for schools. The Mormon Church, of course, would not wish to foist its teachings upon any organisation or individual. Free-agency is one of the basic tenets of the restored Church of Jesus Christ.

In the state of Utah. where the Mormon Church is widely established, the problem of religious education has been solved. Since no religion of any denomination is taught in the State schools of America, the Mormon Church has provided seminaries next door to the secular schools so that Mormon children may receive religious instruction and be credited with such on their school curriculum. The seminaries are staffed by trained teachers and fully maintained by the Church.

The teachers work happily together under the slogan "The Glory of God is Intelligence", encouraging the education of the Church's ever-growing membership. In the words of Dr. Joseph F. Merrill, sometime Commissioner of Education, "The Church accepts all truth—truths of science, truths of philosophy, truths from every source. . . . It believes in education for adults as well as for youth. It stands for schools, colleges, universities, it stands for the development of all truth."

In such Church-owned schools and colleges as Brigham Young University, L.D.S. Business College, etc., religious education constitutes an essential part of the curriculum.

Has this system proved successful? The following statistics give answer:

Literacy among Latter-day Saints is 99.7 per cent. Sixty out of every 1,000 attend High Schools, as against the national figure of 20. Nine of every 1,000 attend universities as against the national figure of 4.

Numerous high national and state offices are held by Latter-day Saints. The comprehensive education of the Mormon Church has increased the average age of living from 30 to 40; reduced tuberculosis from 80 to only 7.5 per 100,000; reduced cancer by two-thirds and maternity death rate by one-half. The birth rate per thousand is 34.3, the death-rate 6 per thousand.

While Mormon education in this country is restricted because of still-prevailing prejudices and lack of knowledge, its worth is apparent to educators of American and other countries.

"The world would do well to heed the lessons of the great Mormon Church. . . . We stand in admiration at the magnitude of the Welfare

JANUAR

Edito

By ANDRE K.

"Let the British Miss
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ssion go forth that the ...uth and increase may ...lfilled."

system and their planning for the guidance of their young people," said Grace Ruth Southwick, Secretary of the National Education Association, U.S.A., in a recent speech on post-war problems.

ANNUAL REPORT OF THE BRITISH MISSION FOR 1943

Reviewing the conditions of the Church in the light of the financial and statistical returns contained in this number of the "Star", we are happy to state that the year 1943 has been a good year for the Church in the British Mission. The number of branches has been maintained at 75. The districts have increased from 14 to 15 by sub-dividing the area of the London District. 15 Annual District Conferences were held during the year. Home Missionary Conventions were held in almost every district. Mission-wide Conventions consisted of Priesthood, Full-time Missionaries, Relief Society, and two Forces Conferences. The majority of the districts held Whitsun M.I.A. conventions with very creditable and encouraging results. Sunday Schools and M.I.A. organisations have increased. Primary, Beehive and Relief Society organisations remain practically the same.

Genealogical work shows an increase on the previous year. Additional Genealogists are being trained to cope with the work in the British Isles.

Union meetings, Priesthood activities, cottage meetings, Harvest Festivals, concerts and other activities have improved. Throughout the branches of the mission the spirit of endeavour and the eagerness to improve and build up various projects and organisations are in the minds and hearts of our faithful and devoted members. There is much unity and co-operation. Generally speaking, the mission is in good condition, but there are problems and obstacles which will be solved and overcome.

The number of full-time missionaries stands at 18 as against 29 in 1942. Their work in most cases has been very creditable and encouraging, and the averages as compared with last year have been maintained.

The work of the Home Missionaries in total hours has increased by 45 per cent. in 1943, despite the fact that a number of them had to be released owing to war work and other causes.

For the fourth year we are happy to report that the British Mission is self-supporting financially, and self-sustaining administratively. The amount of tithes returned to the Saints for the maintenance of the British Mission as a whole is slightly less this year.

On January 12, 1944, we began our fifth year of office as Acting Presidency of the British Mission. For the past four years we have been constantly at our desks, on the road, in the pulpit, in council meetings, in the homes of the Saints, ministering in all things to the best of our ability. We have striven courageously and with faith to overcome many difficulties, to solve many problems—all to the end that the Lord may not say on His Appointed Day that we have been neglectful of our duties, thoughtless of our responsibilities and careless with our promises.

We are grateful to our Heavenly Father for inspiration and guidance to our many brothers and sisters who have laboured diligently and constantly and with whom we hope to accomplish greater things in the future.

ANDRE K. ANASTASIOU,
GEORGE H. BAILEY, Snr.,
JAMES R. CUNNINGHAM.
Acting British Mission Presidency.

LIFE BEYOND THE GRAVE

(Continued from page 603)

Harvard Lectureships

There are two lecture foundations in Harvard University that provide lectures annually in the religious field, the Ingersoll Lectureship on Immortality, and the Noble Lectureship on the teachings and influence of Jesus. Outstanding scholars from America and abroad are invited to deliver the lectures. In 1929 the Noble lectures were given by Dr. W. B. Selbie, a noted English scholar. Like other scholars, he admits that the question of immortality is in the realm of faith and beyond the limits of material science, though he does not omit an examination of scientific material.

I am going to quote freely from his sixth lecture, in which he discusses "Eternal Life".

"Apart from all the superstitions and vain imaginations which have gathered around it, man's belief in eternal life still holds the field as a corollary of any interpretation of personality which finds in it more than a mere physical mechanism. This conclusion, however, is by no means universally accepted. . . . Is survival under any conditions thinkable or possible? On the one hand there are those who have revolted from the crude popular conceptions of heaven and hell such as still obtain in many churches, and have abandoned any hope of a future life at all. On the other hand there are those, and they are a vast majority, whose materialism is far more deep-seated, and persuades them that a man's life begins and ends with his body." However, Dr. Selbie then writes:

Belief in a Future Life Widespread

"When an eminent man of science declares that his chemical or biological researches justify him in saying that there is no God and no future for man, he is going beyond his book. While his researches do not discover either God or Immortality, to build upon this failure a theory which excludes these as possibilities is not a scientific proposition. . . . Though a belief in future life in some form or other is general and of itself proves little or nothing . . . it may be regarded at least as a working hypothesis, the value of which has been great in the development of human life and thought."

Dr. Selbie next pays attention to modern psychology, and remarks that "one of the fairly assured conclusions of modern psychology is to the effect that if the body affects the mind, the mind affects the body even more powerfully. There is also not a little evidence that goes to indicate a certain independence of the mind, and from the mind's independent action it is not a far cry to its independent existence. . . . The fact remains that neither psychology nor physiology give any real grounds for the materialism so often based upon them."

What is Mind?

"What is mind?" Dr. Selbie then asks. After some discussion of the question, he says: "The self, or soul (spirit) is a reality. It is organic to the body and to the physical world generally, but its function there is creative and regulative rather than merely subordinate. Modern psychological research has abundantly demonstrated the immense power of mind over body; there seems almost no limit to it, and although we have little or no direct evidence of the existence and action of souls (spirits) apart from bodies, the hypothesis that such existence and action are possible is one that solves more difficulties than it creates, and has at least a sound basis in facts."

Quoting the great English biologist, Prof. J. Arthur Thomson, as saying that "only a system with order and progress in the heart of it could elaborate itself so perfectly and so intricately," he then argues: "If the universe is a machine working efficiently and for ends, then like every other machine it has behind it mind. . . . If then, man is organic to the universe, and if, as is obviously the case, he, too, has been the subject of a long and intricate developmental process, it is only reasonable to assume that it does not stop with his body.

"Indeed, so far as his physical organism is concerned, there is reason to suppose that man's development has already reached a term, and that further progress will be along the lines of his higher nature, i.e., of his moral and spiritual personality. In this regard, it doth not yet appear what we shall be." This doctrine of progress will sound familiar

to Latter-day Saint people, for it is in harmony with the Church doctrine of man's eternal progress.

Dr. Selbie goes on to say: "The conclusion that there is a spiritual reality underlying the world of nature and finding expression in human lives, while philosophically justifiable, is really inaccessible to science. It belongs to the unobservable, and for this reason is easily relegated to the region of the unreal and impossible. There is, however, no scientific warrant for any such conclusion." To our students and young scientists this last statement is especially commended.

"Something more concrete in the way of evidence, however, is required by many before believing in anything so difficult as Immortality. Hence the prominence given in many quarters to spiritualism."

That the spirit survives the process we call death, he says, "becomes the more evident when we discuss the question in terms of that wider universe which we can only call spiritual. If, as is now very generally agreed, the purely mechanistic and material conception of the universe must be abandoned, it is difficult to see any stopping-place short of the full theistic view of things."

We shall continue a further discussion of this subject in our next lecture.

THE FAITH OF THE LATTER-DAY SAINTS

THE NINTH ARTICLE OF FAITH

"WE BELIEVE all that God has revealed, all that he does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God."

In a theological sense, the term revelation signifies the making known of divine truth by communication from the Heavens. Divine revelation, as illustrated by numerous examples in scripture, may consist of disclosures or declarations concerning the attributes of Deity or of an expression of the will of God regarding the affairs of men.

We have seen that among the most conclusive proofs of the existence of a Supreme Being is that afforded by direct revelation from Him; and that same knowledge of the divine attributes and personality is essential to the rational exercise of faith in God.

The scriptures are conclusive as to the fact that, from Adam to John the Revelator, God directed the affairs of His people by personal communication through commissioned servants.

It is at once unreasonable and directly contrary to our conception of the unchangeable justice of God, to believe that He will bless the Church in one dispensation with a present living revelation of His will and in another leave the Church, to which He gives His name, to live as best it may according to the laws of the bygone age.

By revelation in the present day, through the Prophet Joseph Smith, the Lord has confirmed and fulfilled His earlier promises, and has specifically rebuked those who would close His mouth and estrange His people from Him. His voice is heard today, proving to the world that the holy scriptures are true, and that God does inspire men and call them to His holy work in this age and generation, as well as in generations of old; thereby showing that "He is the same God yesterday, today and forever."—James E. Talmage.

FRIENDSHIP AMONG LATTER-DAY SAINTS

Through Letter Exchange

LADY AND GENTLEMAN DEFINED

"NOW, my brethren and sisters, from the high and the low circles of life, find if you can on the face of the earth a gentleman or lady, in the strict sense of the word, and you will find a man or a woman that would border very closely on an angel. Every word that they speak will be seasoned with grace; every act of their lives would be as nigh as mortals can come to angels; nothing pertaining to them low, degrading or disgraceful. You find a gentleman and you will find a man who possesses a heart full of charity, faith and good works, whose hand is always open to do good to every creature. You find a lady, and she is one who is ready to impart wisdom, knowledge, truth and every virtuous and holy principle to her sisters and her fellow beings."—Brigham Young.

The youth of the Church, on the threshold of a New Year consider carefully and deeply the words of this great leader of the Church. Search your mind and heart; take stock, so to speak, of yourself and see where you can make an improvement, an adjustment to measure up to the standards and ideals of a true lady or gentleman.

The Pen Friendship among the Latter-day Saints is going to grow even more in 1944. There are hundreds of fine L.D.S. boys from many parts of the world in our midst today. They seek friendship as well as social and Church contact among the youth of their own faith.

Our first duty is to welcome them into our branches, invite them into our homes and show them our true hospitality and friendliness.

Here are the names of some of our brethren who have recently registered at the Mission Headquarters:

Bert D. Anderson, single; age 25; home in Tremonton, Utah. Elder, and was a social worker for the State Department before being enlisted.

Clarence Allen Armstrong, single; age 22; home in Salt Lake City. Elder.

Merril Boyce Asay, single; age 22; home in Lovell, Wyoming; Elder.

Marvin Anthony Bruno, single; age 35; home in Boise, Idaho; is a book-keeper and farmer by profession.

Wendell Scholes Beazer, single; age 21; home in Lorenzo, Idaho; is a photographer by profession.

Francis Barnhill, single; age 27; home in Hampstead, N.C.; is a musician and soldier.

Thomas Squire Baxter, single; age 18; is an Elder and comes from Salt Lake City.

O. Laurence Baker, single; age 20; comes from Lynn, Utah, and is an Elder.

J. Stanley Brady, single; age 20; comes from Fairview, Utah; is an Elder, and plays the organ.

Clarke K. Brown, single, age 27; comes from American Fork, Utah; is an Elder and a student of American and European history.

Joseph Alden Camp, single; age 23; comes from Malad, Idaho; Elder.

LATTER-DAY SAINTS—YOUNG FOLK—WRITE TO EACH OTHER, EXPRESS YOUR FAITH, IDEALS AND ASPIRATIONS. SOMEONE WILL BE GLADDENED BY YOUR EFFORT AS A PEN-FRIEND. —A. K. A.

CHILDREN'S STORY

THE FAITH OF HANNAH

By JOHN L. A. SOPER

ONCE there was a man named Elakanah who had two wives. One wife was called Hannah, and she was a very good woman; but the other wife, whose name was Peninnah, was not so good, and was always saying nasty mean things to Hannah because Hannah had no children while Peninnah had several.

Brother John L. A. Soper, of Plymouth, who has contributed this story to the "Star", writes:

"While stationed in Helston, Cornwall, some months ago, I was sitting one evening in a public garden studying the 'Articles of Faith'. Two small girls came to play around my seat, and we very soon made friends.

"Seeing my book, they asked me to read them a story. I told them they would not understand my book, but promised that if they came early the following evening I would bring another book and read to them. I had no children's books in my kit, and the shops were closed before I could get off duty, so I sat down and wrote a little story in my notebook.

"This little story so pleased these babies that I am now submitting it for your kind consideration in the hope that it may be read with the same degree of success to some of our L.D.S. infants." JOHN L. A. SOPER.

Poor Hannah was so sad she didn't know what to do, she did so want a baby. You know how it is when you want something very much and can't have it. Well, that's how Hannah felt about it.

She was so unhappy about it all that in the end she decided to go to the Temple and pray about it. She went in when nobody else was there but the old Priest, and she knelt down and prayed, but although her lips moved, no sound came out. When Eli—that was the name of the Priest—saw her, he thought she was drunk, and started to scold her, but Hannah said to Eli: "Please don't think I am a bad woman. I have not had any drink to make me drunk. I am very sad, because I want something very much and can't have it."

She did not tell the Priest what it was she wanted, only that she was praying for something she had wanted all her life.

Then Eli the Priest said: "If you are so faithful God will bless you and answer your prayers." This made Hannah very happy, because she believed in God and had faith in His great love and mercy.

Now when Hannah was praying in the Temple she had asked for a son, and promised that if God would answer her prayers she would bring the baby to the Temple and lend him to the Lord to live and work in the Temple all his life.

Well, Hannah went home with her husband Elkanah, and soon after that she did have her baby son, and she was so happy because God had answered her prayers that when the baby was about a year old she kept her promise to the Lord and took the child to the Temple to live and work all his life.

Of course, Eli had forgotten all about her by this time, and was very surprised when she brought the baby to him, so Hannah said: "I am the woman who came to pray when I was very sad, and whom you thought was drunk."

Then the Priest remembered her, and Hannah said: "This is what I was praying for, and I promised the Lord God that if He would give me a baby boy I would bring him to you, so that he could grow up in the Temple and serve God all the days of his life. Now I have brought him to you as I promised," and she left Eli and went home.

After that, every year at the same time she came to see him, and each time she brought him a new coat which she made herself.

The baby grew up to be a very great man, and a prophet of God. His name was SAMUEL.

Because Hannah was so faithful the Lord blessed her after that time with several more sons and daughters.

If we are always as faithful as this good woman, and keep our promises, God will listen to our prayers and answer them, just as He did Hannah's.

BE NOT AFRAID

FEAR robs us of strength and courage for the battle of life. Armies do not conquer when obsessed with fear. A team does not win when paralysed by fear. We cannot succeed in life as a whole if we are afraid. This business of living calls for hope, faith, vision and courage. Fear is the enemy of the attributes of the spirit. It is the child of ignorance and despair. To be free, whole, and at peace, we must find a way to banish this enemy of life.

Are you afraid of phantoms, of things which are not real, of future events or conditions which may or may not occur? If you are, you, too, must free yourself from things uncertain. You, too, must prolong the present; live well this day, do the task well which lies close at hand. Do not fear conditions which may not even arise, and certainly most often need not. Remember our discussion of "Yesterday" and "Tomorrow".

Many people are afraid that their dreams will not come true; that they will not achieve nor attain the desires of their hearts. Death may separate us from those persons we need and love most. One way or another life strikes cruel blows, and often does so quite unexpectedly.

Even our religion will not spare us from all sorrow and tragedy. This fact is verified in history and in life all around us. In Matthew 7:24-27, Jesus compares two lives—one built upon the gospel of Jesus Christ, and the other not. Both lives, mark you, receive the same punishment. "The rain descended, and the floods came, and the winds blew, and beat upon" each house (or each life). Herein lies the difference; the life that is not based upon the teachings of the Christ is not likely to stand up under the blows of life; whereas the life based upon the teachings of Christ is like a house built upon a rock. It can face the storms of life strong and unafraid.

Job is the classical example of the man of ill-fortune, of undeserved ill-fortune. He rejoiced in life and then calamity struck at his door. Job was left without loved ones and without the fruits of his life's honest labours. To climax his grief, Job's skin was infected with a sore disease, perhaps boils or some form of leprosy. He lost everything, and was in great suffering and affliction, but through it all he discovered his own soul. He was so sure of himself, his own honour and self-respect, his integrity, that he confounded his friends and was not afraid to face God Himself.

A disciple of Confucius noticed that a true gentleman had no worry and no fear, so he turned to the sage of China and asked: "Does having no worry and no fear then constitute a gentleman?" Confucius replied: "If he looks into himself and is sure he has done right, what does he have to fear and worry about?"

Again you may question yourself: do I fear failure in life? What is my conception of the successful life? Jesus and the Prophets who predicted and followed Him have given us a picture of the good life. To them, the truly successful life is one with the greatest power and desire to do good, to love and to be helpful and encouraging to those about us. It is a life that hungers and thirsts after righteousness, that is humble, self-controlled, merciful, peaceful, sacrificial, pure in heart, hopeful, faithful and charitable.

All of us can succeed in life in good measure by cultivating the Christian ideal. None of us need fail in this, and this is life at its best.

We have no other choice but the life of faith and courage. The opposite course of fear leads us to despair. In the words of President Calvin Coolidge: "Doubters do not achieve; sceptics do not contribute; cynics do not create".

Live well this day. Be true to yourself. Live the Christian life. Trust in the Father of us all. Love Him, for "perfect love casteth out fear". Remember the words of Shakespeare: "Virtue is bold, and goodness never fearful."

—Dr. Lowell L. Bennion—"Today and Tomorrow"

DO YOU KNOW?—Answers

(A Monthly Questionnaire on Gospel Subjects)

1. (What is Sacrament?) Sacrament signifies a sacred thing or holy (commemorative) ordinance. Specifically the word denotes the Lord's Supper. Eucharist and Holy Communion are terms employed in certain churches as synonymous with the Sacrament of the Lord's Supper.—James E. Talmage.

2. (When was the Sacrament established?) (a) The Sacrament of the Lord's Supper dates from the night of the Passover feast immediately preceding the crucifixion of the Saviour; (b) On the occasion of His visit to the Nephites, A.D.34 (a branch of the House of Israel upon the American continent), which occurred shortly after His ascension from Mount Olivet, when Christ established the Sacrament amongst this division of His flock.—J. E. T. (See Book of Mormon, 3 Nephi 18:6-7.)

3. (What is the Purpose of the Sacrament, etc.) (1) To commemorate the atonement of Jesus Christ as consumated in agony and death on the cross. (2) To renew our covenants and bear witness that we are willing to take upon us the name of Christ and keep His commandments which He has given us. (3) That we may always have His Spirit with us (between the Sabbath days especially). (4) To acknowledge the mutual fellowship amongst us and solemnly witness our membership in the Church of Jesus Christ. (5) We are commanded to partake of the Sacrament often to keep ourselves clean and unspotted from the world, from temptation and evil. It is the Holy Spirit that is our shield and safeguard through the Sacrament.

4. (Who blesses the emblems of bread and water, and are we sanctified and consecrated by the Sacrament?) (a) God the Eternal Father blesses the emblems of bread and water and sanctifies them (note the words of prayer: "We ask **Thee to bless and sanctify this bread to the souls . . .**). (b) Every Latter-day Saint who partakes of the Sacrament worthily, that is whose heart and hands are clean and pure and whose conscience is void of offence towards God and man and who keeps faithfully all the commandments of the Lord, that member is sanctified and consecrated by the Sacrament.

Aaron, the priest, and his sons, officiating in the Tabernacle of the Lord, were commanded to take the ram of consecration and burn it in the holy place, and take the bread that was in the basket by the door of the Tabernacle, "And they shall eat those things wherewith the atonement was made; **to consecrate and sanctify them,** but the stranger shall not eat thereof, because they are holy" (the meat and the bread). Exod. 29:31-33.

Likewise, every member of the Church, partaking of the Sacrament of the Lord's Supper under the covenant, is blessed, sanctified and consecrated, justifying him (or her) to bear a true title of a Saint.

5. (What is meant to bear a "false witness" relative to Sacrament?) Every member of the Church who partakes of the Sacrament witnesses before God and His Priesthood that "he is willing to take upon him the name of the Lord and always remember Him and keep His commandments which He has given him". Should any member afterwards fail to give into the Church the Lord's Tenth or Tithing, break the Word of Wisdom, neglect to pray night and morning, refuse to sustain the Priesthood of the Church and disregard his duties and other commandments, he would bear FALSE WITNESS, for, "Whosoever shall eat this bread and drink this cup unworthily, shall be guilty of the body and blood of the Lord." (1 Cor. 11:26.)

PRESIDENT and Sister A. K. Anastasiou acknowledge with deep appreciation Greetings and Messages of Goodwill received during the Christmas Season from many friends and members of the Church, and are happy to return the compliment with affection and love.

FINANCIAL AND STATISTICAL REPORT OF THE CHURCH IN GREAT BRITAIN FOR 1943

FINANCIAL STATEMENT

Under the direction of the Trustee-in-Trust of the Church, there has been returned to the Saints from the Tithes for the maintenance and operation of Districts and Branches, Charity and activities of the British Mission	£6,742	5	4

CHURCH MEMBERSHIP

British Mission (only) as at December 31, 1943	6044
Converts, and Children baptised by December 31, 1943	43
Children of Members blessed during 1943	54
Died during 1943	29
Members married by Mission Authority during year	7
Members married by Civil Authority during year	14
Members married to Non-Members during year	12

MISSION ORGANISATIONS, ETC.

Number of Full-Time Missionaries, December 31, 1943	18
Number of Full-Time Missionaries released during 1943	26
Number of Home Missionaries, December 31, 1943	463
Number of Branches in the British Mission	75
Number of Districts	15
M.I.A. Conjoint Organisations ..	30
Sunday School Organisations ..	63
Primary Organisations	11
Relief Societies	50

EXPENDED FOR THE MAINTENANCE OF FULL-TIME MISSIONARIES

Collected from Districts and Branches and paid to missionaries	£996	0	0
Average cost per missionary: number maintained in the field during the year 22; total expense ..	£2,002	0	0
Estimated earning per missionary of £182 per year, multiplied by 22, equals a total of	£4,004	0	0
Total estimated contribution of Missionaries, their families, Branches and Districts in 1943	£7,002	0	0

REPORT OF FULL-TIME MISSIONARIES FOR 1943

Families of Investigators visited ..	682
Gospel Conversations	7,158
Tracts, Pamphlets, and other Church literature distributed ..	63,754
Meetings held	3,000
Average hours per day per Missionary	8
Total hours reported by the Home Missionaries, 1943	50,843

GENERAL OBSERVATION

For the fourth year the British Mission has been self-supporting financially and administratively. Every District and Branch is under the direction of the local Priesthood. All known poverty, distress and want have been taken care of. All Church properties are in use and in fairly good state of repair.

ELDER JOHN A. WIDTSOE, of the Council of the Twelve, celebrates his birthday on January 31. He was born 72 years ago on the Isle of Froyen, Norway. Saints of the British Mission join in congratulations and wish the choicest blessings of the Lord upon one they have learned to love and respect.

★ DISTRICT ACTIVITIES ★

BIRMINGHAM—Reviewed by its President

Birmingham District—scene of Wilford Woodruff's most fruitful labours and Charles W. Penrose's soul-trying experience—has a history extending over 100 years, and today includes eight branches.

Handsworth Branch has a commodious chapel and house. Under the vigorous lead of President George R. Grundy, with Melvin W. Dunn and William T. Horner (counsellors), war damage is gradually being repaired, lawns and pathways laid, and a sweet-toned pipe-organ installed.

Sparkbrook Branch is characterised by youthful vigour. Twenty years ago members met in a tiny parlour; now in a large school hall. Tithing is a marked feature of this branch, which, after eight progressive years under Elder Frederick Webb, is now led by E. John S. Jones. William J. Dyson and Roland F. Collins.

Kingstanding Branch developed from a Bee-Hive Association started by our present Mission Bee-Keeper, Dora W. Green. Thirty-six Boy Scouts and 20 "Cubs" led by Edward G. Armstrong, now vie with 18 Bee-Hive Girls. The Presidency (Bertram H. Stokes, Walter E. Green and Arthur J. Fisher) combine efficiency with enterprise. The present meeting place is in a fine school.

Kidderminster and its pleasing chapel now has a beautiful little pipe-organ and a handsome new boundary wall. The new Branch Presidency (Elders George A. Allan, Charles Gardner and Lorenzo P. Dunn) show great enthusiasm and encourage optimism.

Nuneaton—once the scene of violent persecution. **Nuneaton Branch** meets no longer in wretched rooms but in the Masonic Hall. The earnest labours of Branch President William T. Nightingale, Clarence G. Linnett and William Seckington deserve commendation.

Loneliest "outpost" of this District, **Northampton Branch** now benefits from the labours of President James B. Neil and Sisters Neil, Emery, Tysoe and Marston. The small chapel is now more frequently used than during past years.

Wolverhampton, an old-established branch, has at least one L.D.S. fifth-generation baby on record (Elaine A. Dunn). The young Branch Presidency, Elders Albert R. Carter and Leslie W. Dunn, have "ideas"; have done well, and hope to do still better.

Recently revived, **Tipton Branch** responds to the tender, patient nurture of President Robert L. Dunn, and gives cause for thanks and hopes.

District Leaders include Secretary W. Alvin Thomas, unselfish, cheerful and helpful; 2nd counsellor William L. Gittins, able man of figures, quiet, studious, humble, genuine; 1st counsellor Wm. S. J. Yates, firm as granite, devoted to Church, wife and family.

Without these and another devoted man, Elder George Ernest Hunter, District H.M. Supervisor, and many other splendid workers, Birmingham District would be poor indeed. To all of them and to their excellent womenfolk, as well as to his own, the writer pays just tribute.

—Norman Dunn (District President).

LEEDS Prepares to Lead in 1944

It is the 1944 project of the Leeds District that "Leeds shall lead". District President Fred Laycock and his counsellors are enthusiastically working to this end. We are informed that new branches of auxiliaries are being formed, and are meeting with energetic support.

The Leeds District Y.W.M.I.A. Supervisor, Sister Marie Hill, although only eighteen years old, is earning everyone's commendation by her ability and capacity for "getting things done". The Y.M.M.I.A. Supervisor, ex-Missionary Elder Lawrence Moore, is also putting forth untiring efforts.

Sister Kitty Laycock is Leeds' District Relief Society Supervisor. It is a constant source of amazement to her friends that such a small, slight person is capable of such strenuous work and real efficiency as she devotes to Relief Society work.

The Leeds District Sunday Schools are supervised by Elder George H. Smith of

Halifax. Brother Smith is a man well known for his love of children and understanding of their needs. The Sunday School is a constant theme of labour and endeavour to him.

We hope to hear news of great progress from this part of the Lord's vineyard.

LIVERPOOL

Our Liverpool District representative, Brother Clifford Hartley, reports a Christmas Party held by the **Wallasey** Sunday School on December 31, 1943. In these days of rations, the fact that a delightful Christmas cake graced the board was regarded as an achievement. Sister Hazel Sands presided, and the 24 people who attended were unanimous in their commendation of her capabilities as a hostess.

On January 1, 1944, **Preston** Branch held a Sunday School Party. Father Christmas made his appearance, to the delight of the children, and later a picture show and a dance for the older people climaxed a truly enjoyable day. Thirty-one people were present.

LONDON—Divided, Doubles its Efforts

On December 19, 1943, under the direction of President Andre K. Anastasiou, the London District, comprising eleven branches, was divided in two—North London and South London Districts. The former president, William O. Chipping, will be in charge of the North District, with Elders Wm. H. Gadd and Harry Chipping as counsellors and Elder W. Taylor-Smith as Clerk. Elder Geo. F. Poole, previously first counsellor to President W. O. Chipping, will preside over the Southern District. His counsellors are Elders Alfred James Willmott and Joseph F. Willmott.

The former presidency rendered most diligent service, and their experience and training will now be utilised in two districts of lesser geographical size.

London (South)

In this first month of the New Year, the newly-born District of South London welcomes to its Presidency Elder George F. Poole, of Enfield, Middlesex. At the first Union Meeting of 1944, on January 1, new officers to serve in this district were nominated and sustained. New projects were discussed, and a spirit of enthusiasm and energy prevailed.

A note of enterprise and progress was struck when it was learnt that **Catford** Branch has moved its quarters to accommodate its members in more spacious premises. Prior to this change, Branch President Hamilton had hospitably set his house at the disposal of the Saints.

The new address is: 4, Royston House School, 4, Lewisham Park, opposite Lewisham Hospital.

London (North)

This District, too, is making its debut into the Mission with a brand new year before it. The six branches of which it is comprised are enthusiastic, and the auxiliaries are "on their toes" to attempt and achieve new projects.

We extend sincerest good wishes to both North and South London Districts.

NEWCASTLE sends £40 to Red Cross Prisoners of War

Our Newcastle District reporter, Brother Edwin Astin, reports that a Reunion Dinner and Social, held in **W. Hartlepool** Branch, under the direction of Elders B. Short and E. R. Astin, was attended by 40 people and received excellent publicity in the local Press. On November 7, 1943, at this same branch, the Newcastle District Home Missionaries held a conference which proved a spiritual feast to all who participated.

Two Newcastle events which are worthy of special mention are the Bazaar and Sale of Work sponsored by the Sunderland Branch Home Missionaries on December 11, 1943, and the Annual Children's Treat, held December 18, 1943, at which nearly 200 children were entertained. A report of this latter function appeared in the local newspapers. The former event enabled those concerned to hand over to the Red Cross Prisoners of War Fund the splendid sum of £40. A similar amount was donated to the Newcastle District Building Fund.

NORWICH

On Sunday, November 21, 1943, Elder John F. Cook was released from the office of 1st Counsellor in the **Norwich** Branch Presidency owing to his removal from the branch for Genealogical work. Elder Thomas G. Wilson, released from the office of 2nd Counsellor, was sustained in his stead.

On Saturday, December 18, 1943, the Norwich Branch Relief Society held a "Bring and Buy Sale," the proceeds of which were to be dispensed for Christmas charity. It was noted how many non-members patronised this event.

Thirty-seven people attended a Christmas Party on January 1, 1944, given by the Norwich Branch Sunday School. A delightful tea was served, and the social evening which followed was enjoyed by all and acclaimed a success.

NOTTINGHAM—New Projects in Spite of the War

In spite of many of the brethren being away in the forces, the seven branches comprising the Nottingham District are showing records of good attendance and increase in tithing and fast offering, writes our Nottingham District representative, Brother Frank S. Sims.

Very successful District Conference and M.I.A. Conventions have been held during the year, and war conditions have failed to interfere with the organising of Auxiliaries wherever possible.

In 1944, Nottingham, under the Presidency of Elder George E. Gent and Elders Samuel Pears and George Winfield, 1st and 2nd Counsellor respectively, is hoping to launch the biggest and most successful M.I.A. Convention ever held in the District. Another New Year Project is to improve the standard of spirituality in all services so that a greater inducement to investigate the Church teachings might be extended to non-members.

* * *

On December 16, 1943, at the **Eastwood** Branch, 20 people attended a social to welcome home Sister Margaret H. Wild, who has faithfully fufillled a six-months mission. Songs and recitations were presented, and refreshments served. A spirit of true friendship and goodwill was manifest and enjoyed by all who participated.

A Christmas Service, at which both Sunday School and Branch members were present, was held in the **Nottingham** Branch at the Institute, Radstock Road, Thorneywood, Nottingham, on Sunday, December 26, 1943. Second Counsellor Frank S. Sims conducted, and excellent addresses were given by Brother Melvin Burgess, Sisters Burgess, M. Hall and Shepherd. Carols, rendered by the children and adults, were a special feature of the service.

WELSH Enterprise Shows Itself

On Thursday, October 28, 1943, Sister Gladys M. Griffith conducted a meeting at the Salvation Army Home League. There was an audience of thirty-four. Sister A. A. Wild spoke on "The Parables of the Saviour", and Sister Griffiths upon "Faith and Works". Throughout the meeting a very fine spirit was felt, and a hearty invitation was extended for further missionaries to go again.

A Supper and Social was held in the **Merthyr Tydfil** Branch on Tuesday, November 2, 1943, under the direction of Brother Walter Pulman and Lady Missionaries Gladys M. Griffith and Nancy Wild. There were 66 non-members as well as 20 members in attendance. Games and guessing competitions added to the evening's entertainment. It was marked with real appreciation that the Relief Society members gave valuable help in the serving of supper, and everyone approved the event.

SCOTTISH

A Social and Dance was held at L.D.S. Hall, **Airdrie,** on Saturday, November 20, 1943, under the direction of District President A. H. Willmott. Speciality dances, vocal solos, humorous recitations and dancing contributed to a very enjoyable evening. Of the 35 people who attended, several were members of the forces.

On Sunday, November 21, in Airdrie, a District Priesthood Conference was held, the first session, devoted to a Sacrament and Testimony Service, attended by 16 people.

The second session convened under the direction of President Willmott, and time was spent in solving some of the problems peculiar to the Scottish District. Elder J. Martin was appointed District Priesthood Supervisor, and Bro. J. S. Mackay, District "Star" representative. There were 29 people present.

At the close of the final session it was unanimously agreed that the convention had served its purpose and that the spirit which had prevailed throughout all sessions had been one of remarkable beauty.

SHEFFIELD in Review

The Sheffield District is a small but compact one. It consists of four branches, Barnsley, Doncaster, Rawmarsh and Sheffield. The latter Branch has for many years been considered the headquarters of the District, because it is the only Branch which owns a Chapel. **Sheffield** Branch has just been given a new Branch Presidency, and there are great possibilities in the Branch if they are uitlised. **Barnsley** Branch has had a struggle for existence in the last few years, but it is beginning to thrive now, and there is a group of young people in Barnsley with great enthusiasm. **Doncaster** Branch is a "live wire", and the members are trying very hard to build a Chapel. **Rawmarsh** Branch is the smallest in the District; there are only ten active members, but this doesn't prevent these few Saints from having good times together.

The District President is shared with the Mission—he is President George H. Bailey. His counsellors are President Joseph T. Quinney of Rawmarsh, and President Fred K. Birkhead of Barnsley, with Brother Herbert Bailey as District Clerk.—Elsa Quinney.

Ireland Entertains

Members of the forces were especially invited to a Christmas Party sponsored by the **Belfast** Y.M. and Y.W. M.I.A. on December 27, 1943.

The serving of refreshments was under the capable supervision of Sister Elsye Dowdall, Y.W.M.I.A. President, and Y.M.M.I.A. President T. Dowdall organised an excellent programme of games and items of entertainment.

During the evening a delightful sketch was presented by Bro. and Sister Ditty and Mr. R. Dowdall. Songs and recitations were rendered by Mr. E. McBride and Sister N. Kelso. Members of both the British Merchant Navy and the American Army contributed to the programme with songs, features greatly appreciated by all the 65 people present.

BIRTHS

SNOW.—On October 3, 1943, the infant son of President and Sister John Snow, Sheffield District, born August 27, 1943, was blessed by President Joseph T. Quinney and given the names Paul John.

FISHER.—A daughter was born to Sister Hilda Fisher, of the West Hartlepool Branch, on December 2, 1943. The child was blessed on December 19, 1943, by Elder Stanley Short and given the name of Nina.

LEE.—A daughter, born to Brother and Sister Lee, of the Luton Branch, on Friday, October 1, 1943, was blessed on Sunday, December 26, 1943, by President William H. Gadd, and given the names of Angela Mary.

FRODSHAM.—The birth of a son to Lieutenant and Mrs. Lee L. Frodsham, of Burley, Idaho, U.S.A., late in November, 1943, has been announced. Mrs. Frodsham, formerly Miss Ida Willis, was a member of the Liverpool Branch for a number of years. She went to America to marry Lt. Frodsham in October, 1942. Lt. Frodsham was a missionary in England from 1937 to 1939, and is now serving with the U.S. Army.

MARRIAGES—ENGAGEMENTS

ASTIN—MacTAGGART.—On September 12, 1943, Brother Clifford Astin, son of Sister Emily Greenhalgh Astin of the West Hartlepool Branch, was married to Miss Katie MacTaggart, at Kilburyny, Ayrshire, Scotland. Brother Astin has been serving in H.M. Forces since 1940.

WRIGHT—BUTTERFIELD.—On Saturday, October 2, 1943, at British Mission Headquarters, Elder Edward A. Wright, of Hucknall, and Sister Florence Butterfield, of Leeds, were married by President Andre K. Anastasiou. The bride, who was attended by Sister Nellie Butterfield, of Leeds, was charmingly attired in a gown of white satin, with a wreath of orange blossom and a veil of Old English lace. Elder J. R. Cunningham gave the bride away, and Elder A. L. Gittins was best man. The honeymoon was spent at Leeds.

KIMMELL — KOENIG. — Brother Ephraim L. Kimmell and Sister Charlotte Louise Koenig were married on Sunday, December 12, 1943, by Mission President Andre K. Anastasiou. The bride wore a white satin dress and carried a bouquet of red carnations, and was attended by two bridesmaids and two pages.

The reception was given by Brother and Sister Robert Hannah at their home.

WILLMOTT — OSBORNE. — The engagement was announced on Friday, December 24, 1943, of Sister Veronica O. Osborne, only daughter of Sister G. Cook, to Elder Joseph F. Willmott, both of Chiswick Branch, London District.

DEATHS

HOWLETT.—On December 7, 1943, at her home in Norwich, Sister Anna Jane Howlett passed away, aged 75 years. After a funeral service held in Norwich Branch Chapel, on December 13, 1943, she was interred at Norwich Cemetery, President Alfred F. Woodhouse dedicating the grave.

MEAD.—On Sunday, November 26, 1943, the death occurred of John, the infant son of President William T. Mead and Sister Queenie Mead, of South London. He was laid to rest December 2, 1943, at Garratt Lane Cemetery after a service conducted by the Mission Presidency. The grave was dedicated by Elder James R. Cunningham.

LOMAS. — The death occurred on October 13, 1943, of Brother Frank Lomas, of Oldham Branch, aged 67 years. He was a member of the Home Guard, and on October 19, 1943, the coffin, draped in the Union Jack, was borne by fellow-members of his unit to his last resting place. Brother Lomas was first counsellor to President R. J. Pearce, who dedicated the grave.

MULLEN.—Members of the Belfast Branch mourn the passing of Brother Henry Mullen, on December 15, 1943. He was interred in Carnmoney Cemetery on December 18, 1943, after a funeral service conducted by Elder Thomas Dowdall, who also dedicated the grave.

L.D.S. MOTHER IN NEED OF HELP

Sister Hardingham of Portsmouth has been bedridden for a long time. She has six children who cannot be properly looked after. Her husband is abroad in the Navy.

She desires to evacuate two of her boys, ages 6 and 8.

WILL THE MEMBERS OF THE CHURCH PLEASE TAKE ONE OR BOTH RIGHT AWAY to help our poor sister.

The Billeting Officer will make all arrangements as to transport and weekly payments.

PLEASE REPLY to the MISSION PRESIDENT

NIGHTINGALE. — Killed in Action. News has been received of the death of Chief Petty Officer E. R. A. Philip Reginald Nightingale, Royal Navy, aged 22 years, son of Brother and Sister E. R. Nightingale, of Weymouth. He died while serving aboard the cruiser H.M.S. Norfolk during its engagement with the German battleship Scharnhorst.

From the Mission Field

TRANSFER

Sister Olga Micquette Emery was transferred from the Nottingham to the Welsh District on November 15, 1943.

Sister Jamesina Steele Bannatyne was transferred from the Nottingham to the Welsh District on November 15, 1943.

RELEASE

Sister Marion Baron was honourably released on November 22, 1943. During her six months' mission she has laboured diligently in the Mission Office as Circulation and Bookstore manageress.

Elder John Massey of Hyde Branch, Manchester District, was released on November 11, 1943, after serving as a missionary for 2 months in the Leeds District.

REPORT OF BRITISH FULL-TIME MISSIONARIES FOR NOVEMBER

	Hours
To and from Work	366
Tracting	301
Visiting Friends	57
Visiting Saints	143
Attending Meetings	200
Studying	395
Office Hours (Mission Office included)	1616
Total	3078

No. of Calls answered while tracting	3506
No. of Invitations in while tracting	7
No. of visits to investigators	15
No. of Gospel Conversations	301
Copies of "Star" sold	46
Pamphlets sold	67
Tracts distributed	2334
Meetings Attended:	
Sacrament, Fast, Special	116
Priesthood	22
Average Monthly Expenditure:	£6 3s. 0d.
No. of Missionaries	19

WIT'S ENDS

IN A LIGHTER VEIN

NEEDED A KISS COMPASS!

George (bashfully): "I s-say, Madge, w-would a kiss be out of place?"

Madge: "Well, it shouldn't be, if you have any sense of direction."

A VIVID IMAGINATION

As two brokers passed the Ziegfield Theatre, out stepped one of those ravishing, alluring follies beauties.

"I feel like taking her out again," whispered one.

"Have you taken her out?" asked the other.

"No—but once before I felt like it."

IN A BAD WAY

A doctor received a note which read as follows:

"Please call and see my husband. It's his head. He's had it off and on all yesterday, and today he's sitting with it in his hands between his knees.

WHAT SHE TOOK

She took my hand in sheltered nooks,
She took my candy and my books,
She took the lustrous wrap of fur,
She took the gloves I bought for her,
She took my words of love and care,
She took my flowers, rich and rare,
She took my ring with tender smile,
She took my time for quite a while,
She took my ardour made so shy,
She took whatever I could buy,
And then she took another guy.

CROSSED IN LOVE

Norah: "So you and Jim don't speak to each other now? What has happened?"

Nina: "Why, we had a terrific row over which one loved the other most."

IN THEIR STEPS

"Look here now, Harold," said a father to his little son, who was naughty, "if you don't say your prayers you won't go to Heaven."

"I don't want to go to Heaven," sobbed the boy; "I want to go with you and mother."

DOUBTFUL APPROVAL

"Do you think they approved of my sermon?" asked the new missionary, hopeful that he had made a good impression.

"Yes, I think so," replied his wife; "they were all nodding."

AND GOES FARTHER

"Poppa, what's a millennium?"

"Rastus, dat is de same thing as a centennial, 'cept it's got more legs."

FLOWN

Teacher: "Lot was warned to take his wife and daughter and flee out of the city. Lot and his wife and daughter got safely away."

Willie: "What happened to the flea, sir?"

OPINION

"I am afraid, doctor, said a woman to her physician, "that my husband has some terrible mental affliction. Sometimes I talk to him for hours and then discover that he literally hasn't heard a word I said."

"That isn't an affliction," was the reply; "that's a divine gift."

EXPANTSIVE

Teacher: "Tommy, use the word notwithstanding in a sentence."

Tommy: "Father wore his trousers out, but notwithstanding."

the understanding of man. If it does not circumscribe everything that is in heaven and on earth, it is not what it purports to be.

Our religion is simply the truth. It is all said in this one expression—it embraces all truth, wherever found, in all the works of God and men that are visible or invisible to mortal eye.

The Gospel is simple, it is plain. There is no mystery throughout the whole plan of salvation, only to those who do not understand.

"Mormonism" embraces all truth that is revealed and that is unrevealed, whether religious, political, scientific, or philosophical.

The philosophy of the heavens and the earth, the worlds that are, that were, and that are yet to come into existence, is all in the Gospel that we have embraced. Every true philosopher, so far as he understands the principles of truth, has so much of the Gospel, and so far he is a Latter-day Saint, whether he knows it or not. Our Father, the great God, is the author of the sciences, he is the great mechanic, he is the systematizer of all things, he plans and devises all things, and every particle of knowledge which man has in his possession is the gift of God, whether they consider it divine, or whether it is the wisdom of man; it belongs to God, and he has bestowed it upon us, his children, dwelling here upon the earth.

When the Gospel of the Son of God is introduced among the children of men, it comes with light and intelligence, with pure and holy principles. It embraces all morality, all virtue, all light, all intelligence, all greatness, and all goodness. It introduces a system of laws and ordinances and a code of moral rectitude which, if obeyed by the human family, will lead them back to the presence of God.

For me, the plan of salvation must be a system that is pure and holy in all its points; it must reveal things that no other church or kingdom can reveal; it must circumscribe the knowledge that is upon the face of the earth, or it is not from God. Such a plan incorporates every system of true doctrine on the earth, whether it be ecclesiastical, moral, philosophical or civil; it incorporates all good laws that have been made from the days of Adam until now; it swallows up the laws of nations, for it exceeds them all in knowledge and purity it circumscribes the doctrines of the day, and takes from the right and the left, and brings all truth together in one system, and leaves the chaff to be scattered hither and thither. That is the proof to me, and has been from the beginning, that the principles are pure and holy; and every person living to them will attain them through sanctification.

Increasing Knowledge of the Gospel

I want to say that we are for the truth, the whole truth and nothing but the truth; we are pursuing the path of truth, and by and by we expect to possess a great deal more than we do now; but to say that we shall ever possess all truth, I pause; I do not know when.

The laws that the Lord has given are not fully perfect, because the people could not receive them in their perfect fulness; but they can receive a little here and a little there, a little today and a little tomorrow, a little more next week, and a little more in advance of that next year, if they make a wise improvement upon every little they receive; if they do not, they are left in the shade, and the light which the Lord reveals will appear darkness to them, and the kingdom of heaven will travel on and leave them groping. Hence, if we wish to act upon the fulness of the knowledge that the Lord designs to reveal, little by little, to the inhabitants of the earth, we must improve upon every little as it is revealed.

We know enough to damn us; and when we know enough for that, we know enough to save us, if that knowledge is improved upon.

Brigham Young

TREASURES OF TRUTH

OUR RELIGION IS THE TRUE ORDER OF HEAVEN

The Gospel Defined

THE Gospel of the Son of God that has been revealed is a plan or system of laws and ordinances, by strict obedience to which the people who inhabit this earth are assured that they may return again into the presence of the Father and the Son.

The laws of the Gospel are neither more nor less than a few of the principles of eternity revealed to the people, by which they can return to heaven from whence they came. We delight in the heavenly law—in that law which will preserve us to all eternity.

The laws and ordinances which the Lord has revealed in these latter days are calculated to save all the sons and daughters of Adam and Eve who have not sinned against the Holy Ghost, for all will be saved in a kingdom of glory, though it may not be in the celestial kingdom, for there are many mansions.

Our religion is nothing more nor less than the true order of heaven—the system of laws by which the gods and the angels are governed. Are they governed by law? Certainly. There is no being in all the eternities but what is governed by law. Who desires to have liberty and no law? They who are from beneath.

Our religion, in common with everything of which God is the Author, is a system of law and order. He has instituted laws and ordinances for the government and benefit of the children of men, to see if they would obey them and prove themselves worthy of eternal life by the law of the celestial worlds. The holy Priesthood that we talk about is a perfect system of government. By obedience to those laws we expect to enter the celestial kingdom and to be exalted.

The principles of truth and goodness, and of eternal lives and the power of God are from eternity to eternity. The principle of falsehood and wickedness, the power of the Devil and the power of death are also from eternity to eternity. These two powers have ever existed and always will exist in all the eternities that are yet to come.

Embraces All Truth

Our religion measures, weighs, and circumscribes all the wisdom in the world—all that God has ever revealed to man. God has revealed all the truth that is now in the possession of the world, whether it be scientific or religious. The whole world are under obligation to Him for what they know and enjoy; they are indebted to Him for it all, and I acknowledge Him in all things.

I want to say to my friends that we believe in all good. If you can find a truth in heaven, earth or hell, it belongs to our doctrine. We believe it; we claim it.

In a word, if "Mormonism" is not my life, I do not know what I have any. I do not understand anything else, for it embraces everything that comes within reach of

(Continued at page 11 of Cover)

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